

AUXILIARY GUIDE NUMBER FOR DECEMBER

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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"No greater work was ever intrusted to men than to cry repentance and to labour for the salvation of souls in the kingdom of God."—CHARLES A. CALLIS.

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RELIGION IN LIFE

ELDER CARL A. BADGER

TO-DAY we witness, in some respects, a break-down in religion. It is a commonplace for those who are familiar with religious thought to say that religion and churches are sick; and yet, it seems to me that there is a great deal of helpful and progressive, sincere and highly inspiring thought, at the present time, being devoted to religion. One of the truths which impresses itself upon us is that true religion is not a cloister, a separate interest, but that it enters into all the activities and thought and aspirations of life.

To my mind we are fortunate, peculiarly fortunate in this Church, in the fact that we have always been taught, as a matter of fundamental, doctrinal teaching that we are not saved by faith alone, nor by works alone, but that we are saved by faith and works. That religion may be used at all times, and in all concerns that deeply affect us, is illustrated, to my mind, quite impressively by the experience of a young "Mormon" athlete in the Olympic games that were held in Stockholm in 1912. Years ago I came upon this incident and clipped it from the *Literary Digest*. It was taken originally from the *New Orleans Picayune*. The writer says, in his reminiscences of the Stockholm games:

The universities were also well represented, the various groups ranging in size from the imposing Cornell crowd, with its wealth of talent, and the five gallant sons of Pennsylvania, whose manly qualities and winning ways later endeared them to the hearts of all on board (this was on board the s.s. *Finland*, crossing the Atlantic to the games), down past Glenn Warner's pair of Indian warriors from Carlisle—an entire tribe in themselves!—to Richards, the lone student from Brigham University in Utah, who was the only athlete selected from that section of the country lying between Nebraska and the coast range, and who had never seen a body of water (the writer means, undoubtedly, one of the larger bodies of water) until he started east to make that trip.

Then with regard to the encounter in the contest :

The first surprise of the games was furnished in the running high jump, when Lische, of Germany, was tied with Richards for first place at six feet three inches. America's fondest hopes had been centered in Horine, holder of the world's record, and others apart from Richards, but they had already been eliminated, and the Americans were beginning to reconcile themselves to the loss of the event.

After the bar was elevated to six feet four inches, Richards, who had required three tries to clear the bar at each succeeding height, was called upon first. The height was nearly two inches more than he had ever cleared before that day, and it looked like a forlorn hope. The big fellow had been wearing a hat until that moment, but he now walked to one side, threw his hat on the grass, and stood silent, while his head sagged forward on his chest. Every one believed that he had lost his nerve, but after a time he straightened up, threw back his shoulders and walked off to the start with an air of determination. He crouched for just a moment, then dashed forward with unwonted spirit and energy, and jumped over the bar with ease.

Lische looked long and earnestly at Richards. His mind was disturbed. He made three desperate attempts to clear the bar, but was unsuccessful, and Richards, the youth who had been jeered at on the *Finland* when he made the confident assertion that "six feet four will win that running high jump, and I can do six feet four!" was laughed at no longer. Six feet four inches had won the running high jump, and established a new Olympic record. Richards had been the one to do it.

That evening a friend laughingly accused Richards of having indulged in prayer at the time he had gone aside and stood alone with bowed head. The big fellow said quietly: "I wish you wouldn't laugh, old man, because I did pray. I prayed to the Lord to give me strength to go over that bar, and I went over, didn't I?"

FAILURE TO UTILIZE RELIGION BRINGS DIFFICULTIES

To my mind, the difficulties which confront us to-day—and they are many—in personal and family life, in society, in business, in professions, in politics, are due to our incapacity or our failure to take into these vital concerns, religion—true, deep, genuine, sincere religion.

It is a strange thing that the love of God, the thought of God, should ever have divided mankind. It cannot be that he who loves the Creator of all can hate the offspring of the Creator, or make unfair, harmful and ungenerous distinctions between mankind! No matter what may be the occasion, race, creed, social conditions, learning, possessions—none of these, in the sight of God, can mean anything.

I take an illustration of this truth from a little book entitled, "*Mormon Settlements in Arizona*," by the state historian, McClintock, who is not a "Mormon." There was an unusually striking and attractive character in early "Mormon" history in the southern part of the state of Utah. This man's name was Jacob Hamblin. He was called by Brigham Young and given the special mission of reconciliation and common understanding between the original inhabitants of this great territory and the whites. He came to know them, and came to be trusted by them as few white men were.

The story goes that at one time Jacob Hamblin desired to trade a horse to the Indians, and he told his son to take the horse and go to a certain chief and tell him what it was desired to do, and the father said: "You make a good bargain." The young man took

the horse, found the Indian chief, told him why he came, and the chief said he would take the horse. The young man wanted blankets, so the Indian brought him out blankets and buffalo robes, and laid them in a pile. The young man, mindful of his father's suggestion, told the Indian that he wanted more blankets, so the Indian brought out as many as the young man would take.

Having secured in this trade his entire satisfaction, the young man took the blankets home to his father. His father said nothing, but separated the blankets into two piles, and told the young man to take one of the piles back to the chief, and to tell him that he had given too many blankets for the horse. The young man, I imagine rather crestfallen, took the blankets back. The historian says this: "When I got back"—the young man speaking—"the old chief took them and smiled. He said: 'I knew you would come back; I knew Jacob would not keep so many; you know Jacob is our father, as well as your father.'"

There is a freshness of vigour and a startling inspiration, it seems to me, in the teachings of Christ with reference to the individual and his concern for himself. "Thou shalt love thy neighbour as thyself." There is no limitation there of the height and depth and strength in which we shall love ourselves. There is only the mighty qualification that as we love ourselves we shall love others. If religion could mean, in practice, the application of this sublime teaching, there would be solved many difficulties that afflict and fret the human family to-day.

TRUE RELIGION IS STRONG AND VIGOROUS

If religion is weak and sick to-day it does not deserve the name of religion, for religion, if it be what it claims to be, is strong and powerful and vigorous.

As an illustration of this truth in our own lives, in the lives of our own people, I desire to read a short extract from the journal of William Clayton, who was the clerk of the first band of "Mormon" pioneers who arrived in Salt Lake Valley on July 24th, 1847. We should recall that at the time this entry was made, April 15th, 1846, the "Mormon" Church was only sixteen years old. It had migrated from New York to Ohio; and been forced to leave Ohio and go to Missouri; had been barbarously driven from Missouri, and had magnificently established itself in Illinois, from which state, after the martyrdom of Joseph Smith in 1844, the people were literally hurled from their settlement in Nauvoo. In the midst of winter, they were forced to make a journey of unknown destination, as far as any particular locality was concerned, into what was literally a great unknown wilderness.

This is a very human document, to my mind:

Wednesday, 15th (1846). Last night I got up to watch, there being no guard. (This company was in the mud, in Iowa.) The cattle and horses breaking into the tents and wagons, I tarried up, then called S. Hales and Kimball. This morning Ellen Kimball came to me and wished me much joy. She said Diantha has a son. I told her I was afraid it was not so, but she said Brother Pond had received a letter. I went over to Pond's and he read that she had a fine fat boy on the 30th ult., but she was very sick with ague and mumps. Truly I feel to rejoice at this intelligence, but feel sorry to hear of her sickness.

Spent the day chiefly reading. In the afternoon President Young

came over and found some fault about our wagons, etc. In the evening the band played, and after we dismissed, the following persons retired to my tent to have a social christening, namely: William Pitt, Hutchinson, Smithies, Kay, Egan, Duzell, Redding, William Cahoon, James Clayton, and Charles A. Terry and myself. We had a very pleasant time playing and singing until about twelve o'clock, and drank health to my son. We named him William Adriel Benoni Clayton. (How he ever survived that, I don't know.)

The weather has been fine, but rains a little to-night. Henry Terry's horses are missing and have been hunted to-day, but not found. This morning I composed a new song, "All is Well." I feel to thank my Heavenly Father for my boy, and pray that He will spare and preserve his life and that of his mother, and so order it that we may soon meet again. "O Lord, bless thine handmaid and fill her with thy Spirit, make her healthy, that her life may be prolonged and that we may live upon the earth and honour the cause of truth."

In the evening I asked the president if he would not suffer me to send for Diantha. He consented, and said we would send when we reach the Grand River.

Now, this new song, "All is Well," known to some as "Come, Come Ye Saints," is a familiar household song with us, but to my mind the inspiration, the beauty and strength of this song will some day make it prized as one of the gems of American literature.

What a magnificent outpouring of the human soul it is! When you think of a band of people, driven from the confines of civilization, and facing the necessities of thousands of miles of travel to an unknown, new world, with all the deprivation and hardship such an undertaking would entail, to my mind the expression—and it was a true expression of the spirit of the people who composed that great band—is one of the finest utterances of the human soul. Read it with these thoughts in mind.

INDICATIONS OF DIVINITY IN MAN

But it is a strange thing, it is an inexplicable thing, as it seems to me, from any standpoint but a belief in the divine content of the human soul, that man has always been willing to do that which is hard but worth while. In a fine book, *Frontier Spirit in American Christianity*, by Mode, I find this statement:

"Human nature has seldom failed to respond to the challenge of the heroic. The commonest of folks are surprisingly appreciative of chivalry and daring, while forceful characters that have shaped the course of civilization have been enamoured of struggle and sacrifice, rather than of ease and enjoyment. Explorers have experienced little difficulty in finding fellow adventurers for their hazardous expeditions, nor have soldiers been disappointed in calling for volunteers to risk their lives in the perilous tasks of spying out the enemies' lines. Mazzini's challenge to his young Italian compatriots was: 'Come, suffer with me.'"

I may be wrong, but I believe that to-day calls for a new adventure of the human soul. We are in a condition of transition, of mighty change, of wonderful development. I have no confidence that the treading of unknown paths will ever be successfully accomplished except in the spirit of the Gospel of Christ. We must not think it is not true that God has accomplished His purposes for mankind. He bids us establish upon earth the reign of divine law, the kingdom of God. There never was a

more inspiring or commanding project presented to the human soul.

My prayer is that out of the unrest, the disillusionment, the suffering of to-day, there will arise, through the instrumentality of leadership of religion, a new order in which justice and righteousness and freedom shall reign. This is the destiny of religion, and this, in the mercy and wisdom of God, will be its accomplishment.

May the Lord bless us and preserve us, and may we not shrink from the high, the sublime task of bringing to pass the will and purpose of God, I ask, in the name of Christ. Amen.—(Address delivered in the Salt Lake Tabernacle, September 10th, 1933.)

THE CHAPEL THAT LOVE AND FAITH BUILT

CORNERSTONE LAID IN HULL

SAINTS in Hull saw the beginning of the realization of their dreams and plans of years when President James H. Douglas, on October 21st, laid the cornerstone of the new Hull Chapel. To one beloved sister—Julia Foster—the occasion was a particularly thrilling and happy one, for her love and generosity, more than any other one thing, made the erection of the new chapel possible. Through her splendid gift, matched in amount by the Church, the bulk of the funds for building was provided, and work was begun. The saints, too, have worked diligently, and many have sacrificed beyond their means to contribute their parts. The chapel is indeed the product of love and faith.



LAYING HULL CORNERSTONE
(Photo courtesy *Hull Daily Mail*)

with their fellow believers in Utah. But as they neared the realization of their hopes, Brother Foster was called to higher realms. Rather than go to the West without him, Sister Foster turned her attention toward the building of Zion in this part of the world. Her contribution toward the chapel is the culminating service of a life of devotion to the cause of Truth.

The actual planning and building of the chapel has been under the active supervision of Elder Louis G. Robinson. His ex-

Sister Foster joined the Church many years ago, in the days when the saints were encouraged to gather to the center stakes of Zion. With her parents and family, she emigrated to Utah, but soon returned to England again, where she was married. Together she and her husband worked and planned for the time when they could once more gather

perience and skill as an architect and builder have made his services invaluable to the Church at this particular time, and much credit is due him for the economies that have been effected in the work of construction, and the thoroughness with which it is being done. The District saints and elders, too, have helped where they could in surmounting each difficulty that presented itself. Weeks were spent in the selection of a suitable location on which to build. Finding honorable concerns to do the construction work at a reasonable figure proved to be a difficult task, too, because the seasonal trend to higher prices threatened to increase costs beyond the means of the branch. But every difficulty that came up was overcome in time for the work to progress as planned.

Many saints were present at the traditional ceremony of the laying of the cornerstone.

President James H. Douglas presided over the short services held afterward, and spoke briefly of the Church's advancement in the past years. He told of the building of the Temple in Salt Lake City, and other Church buildings, including the new chapel at Washington, and concluded his remarks with an acknowledgment and a tribute to Sister Foster for her magnificent gift. Elder Robinson, in his remarks, recalled the days when the saints were driven from pillar to post, without opportunity to worship under shelter, and held those days up in contrast to the present. President Murdoch spoke briefly, thanking all who had helped to make the building of the Hull Chapel possible.

And so the Hull Chapel will soon take its place as the twelfth to be built by the Church in the British Isles, a fine, splendid edifice that the Church may well be proud of, and a monument to the love and faith of the stalwart saints who have dedicated their hearts and their efforts to the building up of Zion in this part of the Lord's vineyard.—ELDER WILLIAM MURDOCH, JR.

AUXILIARY GUIDE FOR DECEMBER

PRIESTHOOD

First Week. Opening exercises. Local Priesthood activity report, featuring report of the accomplishments of the November objectives. Priesthood activities during the coming Christmas season could well be planned at this meeting. Two twelve-minute talks: First—"The Coming of Christ Foretold by Prophecy." (Reference: *Jesus the Christ*, Talmage, pp. 42-56.) Second—"The Lesson Taught by Christ: It is More Blessed to Give Than to Receive." (Draw upon your own experience as well as the life of Christ in treating this subject.)

Second Week. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter five: "In the name of God, Amen!" It will be well to assign members, previously, to look up the stories of Korah (Numbers 16) and Uzziah (II Chron. 26). Objective: Authority to minister in the

saving ordinances of the Gospel must be given of God, not assumed by man.

Third Week. Opening exercises. Local Priesthood activity report. During Christmas-time, most of our meetings will be featuring special numbers of unusual interest. Visits by the Priesthood to inactive members, with a view to bringing them out to our Christmas services, will help us all to more fully enjoy the spirit of the season in true Gospel fashion. Scriptural reading: Matthew: commencing at verse 18 of chapter one and continuing to the end of chapter two; Luke: chapters one and two. One twelve-minute talk. "The Glad Tidings of Great Joy—The Message of Bethlehem and Its Need To-day."

Fourth Week. No meetings will be held. This week, the last of the old year, is filled with opportunities for an active bearer of the Priesthood. Do not let them slip by unnoticed!—G. H. D.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A talk: "How can the women of the Church and of the nation assist in the maintenance of order through obedience to civil law?" Lesson text: *Theology*: "Attitude Toward Civil Law"; Lesson III. Objective: To stress the need of righteous civil law and of our allegiance to it to assist in the accomplishing the purpose of the Lord.

Second Week. Opening exercises. Preliminary programme. A song: A solo or quartette singing a song expressing the principle of service. (Suggestion: "Have I Done Any Good in the World To-day.") Work and business. Lesson text: *Teacher Topics*, "The Joy of Service," Lesson III. Objective: As expressed in the 4th Section of the Doctrine and Covenants, the surest and safest method of gaining eternal happiness is through the medium of service to God and to fellowman.

Third Week. Opening exercises. Preliminary programme. Have a member obtain an encyclopedia and read extracts from the "History of Printing." or from the suggestions given in the manual choose either a song or a reading. Lesson text: *Literature*: "The Bible as a Book," Lesson III. Objective: This lesson has two objectives: to present a brief account of Palestine life and thought; and a brief history of the English Bible.

Fourth Week. Social service for December and forever. The social service lesson for December will be to carry to all of our members and friends with whom we may come in contact, the spirit of Christmas; that is, of service to one another and of "Peace on earth, good will to men." In this way we may let our light shine before the world, that they may see our good works and glorify God in Heaven.—RINTHA PRATT DOUGLAS.

It is faith that distinguishes the man of energy from the passive person. Men of inaction are always men of shallow convictions; and men of action are always men of strong convictions.—NEPHI JENSEN.

THURSDAY, NOVEMBER 23, 1933

EDITORIAL

CONGRATULATIONS TO PRESIDENT GRANT

ON the 22nd of this month President Heber J. Grant reached his 77th birthday anniversary. The *Millennial Star* extends to him heartiest congratulations and gladly joins with his numerous friends everywhere, including all Latter-day Saints, in wishing him many hale, hearty, and happy returns of the day.

And it will be joyful news to all *Millennial Star* readers to learn that President Grant is in full possession of his powers—physical, mental, and spiritual. He functions with the vigour of a man twenty-five years his junior. He walks and looks as well as he did when he presided over the European Mission twenty-six years ago. Some of our readers know him personally. They became acquainted with him during those days. They will readily remember how straight and firmly he walked, how directly and convincingly he talked, how keen and alert was his mind, and how remarkably accurate was his memory. If in any of these respects he has suffered a decline, his associate workers have not discovered it. It is a great satisfaction to the Latter-day Saints to realize that the President of the Church is still going strong.

One indication of this is the fact that President Grant, accompanied by his two counsellors, Presidents Anthony W. Ivins and J. Reuben Clark, Jr., recently travelled across the American continent to Washington, D. C., and dedicated the new Washington Chapel, the most up-to-date chapel in the Church. Shortly before leaving Salt Lake City for the Washington trip, all three of them had been in Los Angeles, California. In reality, therefore, the trip was one from coast to coast, west to east, and return. No other proof need be given of the President's health. The dedicatory services were held in Washington, November 5th. President Widtsoe reached America in time to be at the dedication.

An open-minded person, observing President Grant and his first counsellor, President A. W. Ivins, in Washington, would, on learning their ages, have his attention challenged. (President Ivins is four years older than President Grant.) To see men of their age function as men many years younger than they are is unusual. What is the explanation? It is simple. These men not only live the Word of Wisdom, but they keep God's other commandments. They observe the laws of health—physical, mental, spiritual. Violating no laws, they suffer no consequences of broken laws. We do not claim, of course, that they are perfect men. Perfection has not lived in mortality since the days that

Jesus lived among men. But these are good men. All their lives they have tried to learn God's will and do it. So their vigour is proof of the fact that they have fulfilled the conditions upon which vigour depends. It proves also the value of keeping God's commandments, measured in terms of human happiness.

This point should not be overlooked. The benefits of right living—of keeping God's laws—do not accrue only to our credit in the life beyond the grave. They are enjoyed here and now. The Lord is the best paymaster in the world. He pays on the spot, not sparingly, but abundantly. Human experience, widely gained, testifies of this fact. Yes, the good life is eminently worth while, even though we forget about the treasures such a life lays up for us in heaven.

Do we want good physical health? Then we should learn and keep the laws of physical health. The Word of Wisdom consists of God-given directions for maintaining health. Do we want joy in our hearts? We can have it. How? This is again a matter of conduct—of observing law. By giving ourselves wholeheartedly and unselfishly in doing all the good we can to our fellowmen, in the meantime keeping ourselves unspotted by the sins of the world, we shall enjoy a peace "that passeth all understanding."

Returning to President Grant: Let all Latter-day Saints loyally sustain and uphold him! His love goes out to all the saints, to all that are striving for light and for strength to live according to the best they know. Let us lovingly remember him in our prayers that the Lord will continually bless and inspire him, also even for our sakes.—M.

PRESIDENT CLARK HONOURED

LATTER-DAY SAINTS are always made glad when any of their number or their leaders or their Cause is well-spoken of or when honours come to any of them. The readers of the *Millennial Star* will be particularly well pleased to learn that President J. Renben Clark, Jr., second counsellor in the First Presidency, has again been honoured by the President of the United States, who has appointed him "as one of the members of the newly-created American bond-holders protective committee to negotiate with foreign governments" relative to payment of their securities held by American citizens.

As our readers well know, President Clark was American Ambassador to Mexico when he was called last spring into the First Presidency. During nearly all the time for thirty years, with only a few short breaks, President Clark has been in the service of the government at Washington. He had been promoted from one position to another, independent of whether one political party or another was in power. Though a Republican in politics, President Clark was given responsible positions by the

Wilson Democratic administration. He was appointed Ambassador to Mexico by President Hoover, a Republican. He is now again called into governmental service by the Roosevelt Democratic administration. All of this testifies, of course, to the high quality and great ability of President Clark.

And so the day is past when evil-minded or prejudiced persons can stir up tolerant or truth-loving people against the Latter-day Saints. For this people are becoming generally and more favourably known among the nations of the earth. And the better they are known, the more they are admired. There are now hundreds of "Mormons" in America in the service of the government, and some of them are holding very responsible positions in the service. Apostle Reed Smoot, for thirty years United States Senator, rose to be one of the most, if not the most, powerful man in the Senate. He was President Hoover's right-hand man.

And there is a reason why "Mormons" succeed in government service, that is, men of President Clark's and Senator Smoot's type—they are genuine Latter-day Saints. They are dependable, hard-working, intelligent, and capable public servants. They are loyal to their obligations, and would rather die than fail in their responsibilities. They never dishonour the name "Mormon." Yes, "Mormons" who are true Latter-day Saints rise rapidly in the esteem of all good men who become acquainted with them.

President Clark is now on an official trip to South America with Secretary of State Hull. No doubt the latter will greatly enjoy the presence of Brother Clark's genial personality.—M.

SUNDAY SCHOOL

SACRAMENT GEM FOR DECEMBER

O HAPPY hour, communion sweet!
When children, friends and teachers meet,
And, in remembrance of His grace,
Unite in sweetest songs of praise.

GOSPEL DOCTRINE DEPARTMENT

December 3. Concert Recitation: (See Lesson Leaflet.) Lesson 42. "The Martyrdom." Objective: In giving his life for the cause, Joseph Smith gave the highest proof of his sincerity.

For a basis of comparison it would be a good thing if some of the martyrdoms in Christian history could be related. Suggestive questions:

1. What might the Prophet have done to safeguard his life on this occasion? What might have been the consequences had he done this (1) to himself, (2) to the saints, (3) to Illinois?

2. What measures did he take?

3. All his life Joseph Smith was the fighting prophet; why, then, did he not show any resistance on this occasion?

December 10. Lesson 43. "Succession of the Twelve Apostles."

Objective: To show that provision has been made in the Church for an unbroken leadership.

It would be helpful to review carefully the lesson of August 6, 1933, dealing with the calling of Zion's Camp. Questions:

1. What does it mean when we say that the First Presidency and the Twelve are "equal"? How can two quorums be equal when one works under the supervision of the other?

2. How much authority did Sidney Rigdon have in the Priesthood? What became of this authority when the Prophet died?

3. In what way did "Zion's Camp" aid in the selection of the Twelve? How many of the original Twelve lost their faith afterwards? Who chose them to this position? Could the result have been different had the Prophet chosen them himself?

December 17. Lesson 44. "Westward Ho!" **Objective:** To show that the Church continued to grow in numbers and strength under the most adverse conditions in its history. Suggested questions:

1. Compare the situation of the "Mormons" at the time (a) of the expulsion from Jackson county, Missouri, (b) of the expulsion from the state of Missouri, and (c) the enforced exodus from Illinois, with a view to seeing which was the most critical.

2. Why should the martyrdom of the Prophet cause an increased diligence in Church activity?

December 24. Christmas exercises.

December 31. General review.

NEW TESTAMENT DEPARTMENT

December 3. Concert Recitation: The 13th Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Lesson 41. "Chastity." **Objective:** To show that chastity is essential to the good life, and is a requirement of every disciple of Jesus.

December 10. Lesson 42. "Ye shall know the truth, and the truth shall make you free." **Objective:** To develop understanding of how moral and religious freedom is acquired.

December 17. Lesson 43. "Be ye therefore perfect, even as your Father which is in heaven is perfect." **Objective:** To show that the Gospel of Jesus Christ includes a complete plan of life by which men and women may approach ever nearer to the perfect life.

December 24. Christmas programme.

December 31. Quarterly review.

PRIMARY (Sunday School Class).

December 3. Concert Recitation and Memory Gem: "And Jesus when he was baptized went straightway up out of the water."

A picture lesson or a review. Have the children look at the pictures and tell the story that it represents to the class. The illustrations that are found in the Old and the New Testaments are appropriate for this.

December 10. Lesson 77. "The Visit to Jerusalem." Texts: Luke 2: 40-52; Weed's *A Life of Christ for the Young*. Chap. 7, 8, 9, 10. Objective: Obedience to God's laws brings strength of body and of spirit.

December 17. Lesson 78. "Jesus and John the Baptist." Texts: Matt. 3; Mark 1: 1-11; Luke 3: 1-22; John 1: 6-24; *Jesus the Christ*, Talmage, pp. 121-127. Objective: Baptism by immersion is essential to salvation.

December 24. Christmas programme.

December 31. Lesson 79. "The Temptation of Christ." Texts: Matt. 4: 1-12; Mark 1: 12, 13; Luke 4: 1-14; *Jesus the Christ*, Talmage, pp. 127-135. Objective: The overcoming of obstacles gives strength.—*The Instructor*.

It is suggested that the two and one-half minute talks be based upon the following topics: "Reasons why I should encourage the members of my family to attend Sunday School," and "A particular instance of how I received an answer to my prayer."

For singing practice during the month of December, the following songs are suggested: "Ye Who are Called to Labour," and "Father! Lead Me Out of Darkness."—J. D. R.

MUTUAL IMPROVEMENT ASSOCIATION

As shown in the Adult Manual (pages 20-21 especially), and as evidenced in past monthly guides by the joint M Men-Gleaner Programme, the first Tuesday (or regular M. I. A. night) of each month is to be devoted to departmental activities. While this night will not be exactly the same as the old "Open Night," it allows for the same local initiative and general class-expression in preparing a full evening's programme. In the M Men and Gleaner manuals, these "first evenings" are outlined in the form of monthly lessons and discussions on "Personality—the sum total of our behaviour," something we are all vitally concerned with. The M Men-Gleaner groups have already commenced these monthly departmental evenings. This month we are outlining the first of these delightful evenings for the Adult Group.

Before preparing for this evening, all Adult class-leaders should discuss with their class members the materials presented in the first 30 pages of their manual. On page 20 appears a calendar of events for Adult groups, in which suggested subjects for these monthly programmes are found. It should be borne in mind that this "First Night" of the month is each Adult Class's big opportunity for developing their many gifts through the exercise of the gift of initiative.

If any of the Adult Classes are ahead of the *Star* Guide in the study course, it would be a wise plan to consider in class, on regular session nights, the material in the first 30 pages of the Manual, so that the Guide may be followed correctly week by week. This applies to all departments who may be behind or ahead in their work.

SUNDAY NIGHT JOINT PROGRAMME FOR DECEMBER

Opening Song: "Joy to the World" (found in *L. D. S. Hymns*, and *M. I. A. Song Book*.)

Invocation: An M Man.

Quartette: "Come Thou Almighty King."

Re-told Story: Bee-Hive Girl. (Van Dyke's *Christmas Stories*, or "The First Christmas" re-told from the Scriptures, offer fine material for this number.)

Five-minute Slogan Talk: "The True Spirit of Christmas—A Refining Influence" (recalling to mind the gifts God has given us).

Address: "The Saviour of Men: God's Great Gift to Man."

Musical Selection Appropriate to the Occasion: (If you have organized any of the groups suggested in the Branch Achievement Programme, here is an excellent opportunity for a public appearance).

Address: "The Life and Mission of Joseph Smith—A Latter-day Gift." (The Prophet's birthday is December 23.)

Closing Song: "We Thank Thee, O God, for a Prophet."

Benediction: A Gleaner Girl.

WEEKLY PROGRAMME

First Night. Opening exercises. Slogan talk: "The Gift of the Five Senses—all of which can be improved and developed by training." Class Period—Monthly Departmental Programmes. (See opening paragraphs.)

ADULT CLASS: A travelogue, in good old-fashioned style, is suggested by the General Board for this evening. Most of us have been somewhere. All of us have access to books on travel, which are numerous. Utilize your experiences and your reading abilities in taking your Adult Class on a "World Tour" on this night! Have you some friends who have travelled abroad? Invite them to come in and tell of their trip to China, or America, or Lancashire. Above all—Presidents! Supervisors! Class Leaders! Plan for an interesting programme *in advance*!

M MEN-GLEANER JOINT PROGRAMME: "Deportment"—regular joint lesson for December; pages 115-117, *Youth and Life*; also found in Gleaner Manual, page 14.

BEE-HIVES: Programme as outlined in Handbook.

ACTIVITY PERIOD: This period may be used for the departmental programmes on the first night of the month. If preferred, after 45 minutes of the former, all may join together in "music" as usual. Inasmuch as Christmas is near at hand, it would be a fine project to organize groups to go carolling during the holidays. Learn the Christmas songs in the *M. I. A. Song Book*.

Second Night. Opening exercises. Talk by Bee-Hive Girl, "The Autobiography of a Great Musician." (This helps to fill cell 450.) Slogan. Class period (45 minutes).

ADULT CLASS: *Religion a Way of Life*. Chapter Five, "The Perfect Man."

M MEN: *Youth and Life*, Chapter Five, "Responsibility and Opportunity."

GLEANERS: *Building a Life*, "Overcoming the Philistines," page 11.

BEE-HIVES: Programme as outlined.

ACTIVITY PERIOD: (45 minutes) Music Appreciation and Participation. Lesson Six, page 64 of the Manual, outlines a period that concretely helps us to fulfil our slogan obligations. All reassemble for this recital, from which, dismiss. This period will require planning. The Mission Board recommends that we all learn the song "Carry On," found on page 8 of the *M. I. A. Song Book*, as well as the Christmas Songs, on pages 80-84, as projects for the Activity Period and the M. I. A. in general during this month—aside from the regular procedure.

Third Night. Opening exercises. As this will be the last M. I. A. session before Christmas, the preliminary programme should feature appropriate musical numbers, selections, stories, etc. Repeat the slogan as usual. (No slogan talks are outlined for the Third Night of the month in the *Star*.)

ADULT CLASS: Chapter Six of the Text: "Religion and God."

M MEN: Chapter Six of the text: "The Best That Is In Us."

GLEANERS: Pages 12-13 of the text: "Self-control."

BEE-HIVES: As outlined.

ACTIVITY PERIOD: (45 minutes) Music Appreciation and Participation. Lesson Seven of the Manual; "Stephen Collins Foster." Use your *M. I. A. Song Books* to full advantage in presenting these lessons. Do not forget the song-projects aforementioned.

Fourth Night. No meetings will be held. May all loyal M. I. A. workers do their best to make this a "Merry Christmas" for someone less fortunate than they!—G. H. D., I. A. W.

GLEANER DEPARTMENT—TREASURES OF TRUTH

GLEANER GIRLS, let's all begin our Treasures of Truth books at once. There is no joy in the world comparable with that which comes from service. Gathering and preserving the "treasures" of life is the service which Gleaners are giving to the world.

We now have on hand the covers and pedigree sheets and they will be sent to you for one shilling. However, the cover is not essential. Many attractive ones, showing your own individuality, can be made. If possible, in making your cover use the gold and green, our M. I. A. colours.

Due to the suspension of M. I. A. during Christmas week, we will miss our monthly project night. Do not let it slide by; make arrangements for it some time during next month.

Every Gleaner leader must have her own book in good shape so that the girls may see how it should be done. If there is anything you do not understand please let the Mission Board hear from you.—I. A. W.

BEE-HIVE DEPARTMENT

The following brief sketches of the lives of John Calvin and John Knox will be of help to Bee-Hive girls in filling cell three in the field of Religion.

JOHN CALVIN was born in 1509 at Nayon, in Picardy. At the age of twelve he was dedicated to the church by his father, who also held certain ecclesiastical offices, and was appointed to the chaplaincy in the cathedral at Nayon. Later he took up his residence in Paris, where he became a pupil of Nathurian Condier. While he was studying law at the University of Orleans, he was induced, by a relative, to study the scriptures. In 1529, having resigned his position as a parish priest, he came back to Paris a decided adherent to Protestant doctrines. Soon he had to fly from persecution. In 1536 he joined Faul at Geneva, where the reformation was established. The strict morals he taught led to reaction, and he and Faul were expelled. However, in 1541 he was recalled to Geneva, and succeeded in getting his plan of church government accepted, becoming the central church

authority in the city. After years of work his health began to break down, and in 1564, his influence undiminished, he died.

JOHN KNOX, the Scottish reformer, was born at Haddington in 1505. Educated at Glasgow, he took order as a secular priest in 1530. Sixteen years later he became a Protestant. When the French, in 1547, took St. Andrews, he was carried to France as a prisoner, where he worked in the galleys for nearly two years. In 1549, he came to England, and remained throughout the reign of Edward IV. But when Mary came to the throne, he had to leave England, settling in Geneva. Under better conditions, he returned to Scotland in 1559, and joined the Lords of Congregation, taking a chief part in the Scottish Reformation by drawing up the Confession of Faith. When Mary Stuart ascended to the throne, he held to his religious tenets and convictions, and was tried for treason, but was acquitted. He returned to Scotland after Darnley's murder, and on the death of Murray, his dear friend, 1569, he left Edinburgh, where he had officiated for many years, and returned to St. Andrews. The last years of his life he spent actively supporting the cause of the Reformation, preaching notably against the Massacre of St. Bartholomew. He died in 1572.—CATHERINE L. M. HORNER.

BIRMINGHAM DISTRICT CONFERENCE

IN the usual enthusiastic spirit of friendliness, members and friends of the Birmingham District assembled, October 29th, at the splendid Handsworth Chapel to enjoy another semi-annual district conference. From commencement to finish a beautiful and well arranged programme was carried out that gained the approval and interest of all who were in attendance.

After a preliminary devotional service in the morning session the two groups, Priesthood and the Relief Society, separated into individual departments to give reports and to receive special instruction and counsel from the mission authorities. In the Priesthood meeting encouraging reports were given by the branch presidents, and eight advancements were made in the Priesthood. President Douglas outlined the new activity project, which is being stressed to increase activity and to generate growth in the Priesthood, and cited many instances where it had proved fruitful to work with and bring into the Church the inactive members. His instructions were timely and well received. In the Relief Society and auxiliary meeting, Sister Rintia Pratt Douglas accomplished a great deal by way of offering good advice and needed instructions to the sisters.

President Wheeler R. English, in the afternoon session, read the District report and presented the activities of the travelling missionaries labouring in the district. During the past six months there were recorded 7,785 hours of missionary work, 675 hours of which were spent in door-to-door tracting in distributing 18,816 tracts, 20 copies of the Book of Mormon, and 360 pamphlets. Also, since last April six baptisms have been performed.

Capable representatives of the different auxiliaries completed the afternoon session by speaking on the fundamental purposes of each organization within the Church, and the benefits of each to the individual.

Sister Rintha Pratt Douglas, the first speaker in the evening session, reviewed her connections with the early history of the Church, and told of her acquaintance with some of the great figures that pioneered "Mormonism." President Douglas, who next addressed the congregation, spoke of the wonderful opportunities offered to the individual through the various organizations of the Church, enumerating the benefits he personally had received through these organizations, both in finding added richness in life and better associations among men. Also he discussed evidences that tend to prove the Book of Mormon to be authentic. The grand climax of the day's proceedings came when President Joseph F. Merrill arose to make the concluding remarks. His easy and convincing manner of speech impressed the audience deeply. He made plain how an honest seeker after truth could find it. With his scientific understanding, he ably showed that by complying with irrevocable laws ordained by God, man could arrive at a true and absolute knowledge of spiritual things.

Mission Authorities in attendance at the conference were: Joseph F. Merrill, President of the European Missions, and Sister Emily T. Merrill; James H. Douglas, President of the British Mission, and Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries, and President of the British Mission Relief Societies. Also present were President Wheeler R. English and Elders William A. DeHart, Thomas S. Harris and Elbert H. Startup of the Birmingham District; and Sister Catherine L. M. Horner, British Mission Bee-keeper.

ELDER WILLIAM A. DEHART, Clerk of Conference.

FROM THE MISSION FIELD

Branch Conferences: *Nottingham District*—Hucknall Branch, October 8th. Many persons, both members and friends, attended the sessions. Theme was, "Thanksgiving and Harvest."

Derby Branch, October 15th. Branch members, adults and children, discussed "The Golden Rule," and explained how one is to live it.

Norwich District—Norwich Branch, October 22nd. The last three of our Articles of Faith were presented and discussed. Musical selections completed the programme.

Manchester District—Hyde Branch, October 22nd. Attendance was gratifying, and all present enjoyed the sermons on "The Fruits of 'Mormonism.'" Sessions were under the direction of District President B. F. Pulham.

CONTENTS

| | | | |
|--------------------------------|-----|-----------------------------|-----|
| Religion in Life | 753 | President Clark Honoured | 761 |
| The Chapel that Love and | | Sunday School | 762 |
| Faith Built | 757 | Mutual Improvement Associa- | |
| Priesthood | 758 | tion | 764 |
| Relief Society | 759 | Birmingham District Confer- | |
| Editorials: Congratulations to | | ence | 767 |
| President Grant | 760 | From the Mission Field... | 768 |

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